THE PŪRVĀRCIKA: CHANDA ĀRCIKA
ĀGNEYA KAṆḌA (PARVA)
Adhyāya I
PRAPĀṬHAKA I: ARDHA I

Khaṇḍa I

Daśati I

1. Having been praised by us, come O adorable Lord, to bless the dedicated devotee with prosperity. May you be seated in our innermost heart, O liberal giver.$_1$
(Cf. S. 660; Ṛv VI.16.10)

2. O adorable Lord, the inspirer of benevolent deeds, the divine powers honour you as the benefactor of all. You are the inspirer of men and mankind.$_2$
(Cf. S. 1474; Ṛv VI.16.1)

3. We accept adorable God as the messenger of all virtues, presiding over our sacred performances, and the source of all inspirations. We adore Him while we acclaim Him as the perfecter of benevolent deeds.$_3$
(Cf. S. 790; Ṛv I.12.1)

4. May radiant, adorable Lord, glorified by virtuous actions of devotees, propitiated by praise, and served with dedication, destroy all adversaries.4
(Cf. S. 1396; Ṛv VI.16.34)

5. I adore fire-divine, dear as a guest and loving as a friend, who brings us riches as if laden on a chariot.5
(Cf. S. 1244; Ṛv VIII.84.1)

6. O adorable Lord, may you protect us by your greatness against all malignity and hatred of mortal man.6
(Cf. Ṛv VIII.71.1)

7. O adorable Lord, may you be with us. We shall augment you with drops of divine love.7
(Cf. S. 705; Ṛv VI.16.16)

8. O adorable Lord, may the dear young devotee draw your kind attention through his song, yearning to meet you even at your loftiest dwelling place.8
(Cf. S. 1166; Ṛv VIII.11.7)

9. O fire-divine, after deep meditation and attrition, the resolute seeker has discovered you out from the lotus-leaf-like interspace, which is the head and the support of universe.9
(Cf. Ṛv VI.16.13)

10. O fire-divine, the destroyer of all kinds of ignorance, may you come to us for our effective protection. We clearly visualize your presence in your divine creation.10

Khaṇḍa II

Daśati 2

11. O divine adorable Lord, men sing reverent praises to you for the attainment of strength; may you destroy the enemy by strength.$_1$
(Cf. S. 1648; Ṛv VIII.75.10)

12. I propitiate with praise the omniscient Lord, the bestower of blessings, immortal, the ordainer, and the dispeller of gloom.$_2$
(Cf. Ṛv IV.8.1)

13. The sister hymns full of divine wisdom rise to you proclaiming your glories, they stand kindling you in the presence of cosmic vitality.$_3$
(Cf. S. 1570; Ṛv VIII.102.13)

14. Day and night, we approach you, Lord, with reverential homage through sublime thoughts and noble deeds.$_4$
(Cf. Ṛv I.1.7)

15. O cosmic Lord, earnest to prayers, may you enter into the spirit of our songs of praise for the completion of the sacrifice that benefits all mankind.$_5$
(Cf. S. 1663; Ṛv I.27.10)

16. Earnestly we invoke you to dwell in the innermost chambers of our heart, to accept our loving devotions to you. Please come to us, O adorable God, with your vital forces.[6]
(Cf. Ṛv I.19.1)

17. With deep reverence, we express our obligations to the virtues of the fire-divine, the sovereign Lord of fire-rituals, whose flames resemble the hairy tail of a horse (to drive away worms and insects).[7]
(Cf. S. 1634; Ṛv I.27.1)

18. The one who is like an austere sage and like an honest toiler, such a pure fire divine pervading the entire space of firmament, I invoke.[8]
(Cf. Ṛv VIII.102.4)

19. Let a man, when he kindles the inner fire of enlightenment, complete the performance with a devout mind; let him do this with the guidance of the elders adept in this secret.[9]
(Cf. Ṛv VIII.102.22)

20. Then, verily, they see the refulgence of primeval seed, kindled on yonder side of heaven.[10]
(Cf. Ṛv VIII.6.30)

Khaṇḍa III

Daśati 3

21. At our solemn spiritual accomplishments, free from all tints of violence, I invoke the fore-most adorable Lord for the spiritual fire of inner enlightenment ever growing strong. May he bless us with noble feelings — the valiant progeny of inner consciousness.₁
(Cf. S. 946; Ṛv VIII.102.7)

22. May the Lord, with His sharp flame, cast down each destructive devourer; may he grant us precious treasures.₂
(Cf. Ṛv VI.16.28)

23. O adorable Lord, make us happy. Supreme in your power. May you come to the pious devotees and be enshrined in his heart.₃
(Cf. Ṛv IV.9.1)

24. Preserve us, O adorable Lord, from inequity. O eternal Lord, exempt us from decay and consume our sins with your blazing flames.₄
(Cf. Ṛv VII.15.13)

25. Harness, O divine Lord, your well-trained fast-moving horses in your chariot, who bear you quickly to bless us in our desired ends.[5]
(Cf. S. 1383; Ṛv VI.16.43)

26. O the approachable, the protector of people, the divine, the adorable, the one invoked by all, we enshrine you, the resplendent, the rightly glorified, in our heart.[6]
(Cf. Ṛv VII.15.7)

27. The fire-divine is the head (of Nature's bounties), the summit of the heaven, the lord of the earth; it sustains the seed of aquatic life.[7]
(Cf. S. 1532; Ṛv VIII.44.16)

28. O adorable God, may you distribute to Nature's agents the essence of our devout offerings and awaken in our hearts the wisdom indicated in the newest chants of hymn.[8]
(Cf. S. 1497; Ṛv I.27.4)

29. O Lord, ever and everywhere approachable, and purifier, kindly listen to our earnest prayers. The sage of the secret lore always refers to you as the generous giver of sustenance in his sweet devotional compositions.[9]
(Cf. Ṛv VIII.74.11)

30. The adorable Lord, the fire of enlightenment, accepts the devotional offerings from the wise and adept people, and blesses the offerers with precious spiritual gifts.[10]
(Cf. Ṛv IV.15.3)

31. The banners of glory speak high of the effulgent God, who knows all that lives, that all may look on him.[11]
(Cf. Ṛv I.50.1)

32. May we worship, the all-wise, the all-knowing and the supreme sustainer of eternal laws. He is the one who destroys evils, apparent or concealed, through His supreme goodness.[12]
(Cf. Ṛv I.12.7)

33. May the divine favours of our omnipresent Lord be propitious to us, for the fulfilment of desires, and for our enjoyment. Let them shower on us well-being and fearlessness.[13]
(Cf. Ṛv X.9.4)

34. O Lord of the universe, tell me, whose offerings and songs delight you the most and whose prayers are acceptable to you as the best to grant him wealth and wisdom.[14]
(Cf. Ṛv VIII.84.7)

Khaṇḍa IV

Daśati 4

35. At every benevolent selfless work, let us glorify our adorable Lord. With reiterated eulogies to obtain the inner strength. May we glorify Him, the immortal, the cognizant of all that has come into existence as our dear friend.[1]
(Cf. S. 703; Ṛv VI.48.1)

36. O adorable Lord, protect us through the first, protect us through the second hymn, protect us through three hymns, and through four of them. O Lord of energy, O Lord of riches.2
(Cf. S. 1544; Ṛv VIII.60.9)

37. O divine, ever-young, resplendent fire-divine, when kindled by the bearers of wisdom, you shine with many radiant attributes and pure radiance. O resplendent purifier, conferring riches upon us, ever continue to shine in our inner consciousness.3
(Cf. Ṛv VI.48.7)

38. O adorable, piously invoked Lord, may those learned scholars be dear to you; may they, the distinguished persons, be also dear to you who are bounteous, opulent, and who generously surrender to you the sensualities of the sense organs to you.4
(Cf. Ṛv VII.16.7)

39. O divine-fire, worthy of laudation, you are the guardian of men and destroyer of evil forces. You are powerful and 'never-absent' helper of the worshipper in his house, and you are the sustainer of the realm of enlightenment, ever-present there.5
(Cf. Ṛv VIII.60.19)

40. O adorable God, you have perfect knowledge of everything manifested or obscure; may the intellect of your devotees get new light with the coming of every dawn in the morning; may you also bring to this place all Nature's bounties, appearing along the morning dawn.6
(Cf. S. 1780; Ṛv I.44.1)

41. O wonderful Lord, giver of homes and shelter, encourage us by your protection, and by rewarding riches. You are the conveyer, O adorable Lord, of earthly wealth; may you quickly bestow safety and respect to our children.7
(Cf. S. 1623; Ṛv VI.48.9)

42. O adorable fire-divine, you are truthful, the seer and widely-spread; O kindled refulgent Lord, the devotees invoke you that you come to them and bless each and everyone of them.8
(Cf. Ṛv VIII.60.5)

43. O purifying Lord, bestow upon us excellent wealth, the augmenter of food. Bestow upon us, O wealth-giver, that wealth of wisdom which all crave and which is glorious and which brings its own fame and glory.
(Cf. Ṛv VIII.60.11)

44. May our praises and devotional songs like the principal cups of the exhilarating elixir, proceed to Him who is the invoker of Nature's bounties and who cheerfully distributes all wealth to men.10
(Cf. S. 1583; Ṛv VIII.103.6)

Khaṇḍa V

Daśati 5

45. I invoke you with this hymn, O adorable Lord, the imperishable in energy, loving, wisest, unobstructed, served with sacrifices free from violence and personal hatred and the immortal messenger of everyone.[1]
(Cf. S. 749; Ṛv VII.16.1)

46. You, O Fire, lie dormant and invisible within your mother's womb, the attrition stick or wood, churned and kindled by the fire-technician. Unweariedly, you after burning carry the combustion products of the house-fire to distant places; and thus, you, O terrestrial fire, occupy a high position among Nature's bounties.[2]
(Cf. Ṛv VIII.60.15)

47. Our laudations are offered to that adorable Lord to whom all our actions and prayers are dedicated, to the one who is definitely the noblest and wisest, and is the furtherer of the works of pious men.[3]
(Cf. S. 1515; Ṛv VIII.103.1)

48. The spiritual fire is the prime force of this cosmic sacrifice. The dark clouds of consciousness and mind are the first to be taken care of. I invoke with holy verse the vital principals, the masters of sacred knowledge and other Nature's bounties for our much desired protection.[4]
(Cf. Ṛv VIII.27.1)

49. Solicit with your hymns for protection the adorable fire-divine, whose bright and consuming flames are spread all over. Praise the same for wealth, O much-renowned worshipper. The other devotees are praising that far-famed one on their own behalf. May you recommend to the same fire-divine for a house to me, his devotee.[5]
(Cf. Ṛv VIII.71.14)

50. O adorable God, may you with your divine ears, please listen to my prayers. Let Nature's bounties like the sun and the morning breeze and other morning glories appear and gracefully participate in the sacred performance of worship.[6]
(Cf. Ṛv I.44.13)

51. Fire-divine when invoked during the sun-shine runs around the mother Earth with speed and force, proceeds to Nature's bounties, and finally takes his place at the summit of heaven.[7]
(Cf. S. 1577; Ṛv VIII.103.2)

52. Whether you come from earth or from the interspace, or from the lustre of the lofty heaven, please be magnified by listening to our prayers. O Lord of good deeds, you fulfil the aspirations of our people.[8]
(Cf. Ṛv VIII.1.18)

53. You go up to motherly cosmic ocean through your love to stay in the woods, O cosmic fire, your carrying away so far has now become unbearable. So, in a moment, may you come to be with us to stay afar.[9]
(Cf. Ṛv III.9.2)

54. O fire within, mind has detained you to impart light to entire sense organs and vital systems. Born out of the eternal law and satiated with oblations, you have been kindled for the sake of enriching wisdom, revered by our people.[10]
(Cf. Ṛv. I. 36.19)

Here ends Khaṇḍa V of Adhyāya I, and also ends Ardha I and Daśati 5 of Prapāṭhaka I.

PRAPĀṬHAKA I: ARDHA II

Khaṇḍa VI

Daśati 6

55. The divine Lord, the giver of wealth, desires the ladle filled full with butter. Pour out the contents and replenish the vessel, and then He, the divine will convey your offerings to Nature's bounties.[1]
(Cf. S. 1513; Ṛv VII.16.11)

56. May the high preceptor come to us. May brilliant divine virtue come to us. May Nature's bounties lead us to glory and drive away every adversary, and help us in the cause, beneficial to man, and measures leading to respectable prosperity.[2]
(Cf. Ṛv I.40.3)

57. Be up to protect us, like the sun capable of healing; please rise; you are the giver of food and we invoke you with devotion and earnestness.[3]
(Cf. Ṛv I.36.13)

58. O fire-divine, bestower of dwellings, the mortal whom you wish to live with opulence and who presents offering to you is rewarded to possess a son who is brave and reciter of hymns, and lord of great wealth.[4]
(Cf. Ṛv VIII.103.4)

59. We sincerely implore with sacred hymns the adorable God, whom the sages who desire to lead divine life, have been worshipping from time immemorial, for the fulfilment of noble desires.[5]
(Cf. Ṛv I.36.1)

60. This adorable God is the Lord of heroic strength and verily of good fortune. He is the Lord of wealth and giver of progeny and cattle; He commands the forces which repel evils.[6]
(Cf. Ṛv III.16.1)

61. O fire-divine, you are the head of the family. You are the invoker in our benevolent actions. O Lord of all boons, you are the preserver, and all-knowing. You convey the oblations to other bounties and enjoy yourself.[7]
(Cf. Ṛv VII.16.5)

62. We as your mortal friends choose you, the divine, for our protection. You are imperishable life-force suspicious, performer of benevolent deeds, the best guide and sinless and as such take us across the miseries.[8]
(Cf. Ṛv III.9.1)

Khaṇḍa VII

Daśati 7

63. May you, O devotees, invoke the fire-divine and offer to Him spiritual devotions, free from blemishes, and purify your heart. May you establish this protector of the house-hold, at the sacred place of worship and along with your offerings surrender to Him with reverence.[1]

64. Wonderful is the conveying capacity of this tender infant (i.e. of the fire-divine in carrying oblations to distances); he does not come to his parents to drink; indeed the udderless heaven and earth have given him birth. He immediately (and directly) bears oblations to Nature's bounties; he is verily their messenger, and he fulfils this office with eagerness.[2]
(Cf. Ṛv X.115.1)

65. Here is one light for you (the terrestrial fire) and this other is also there for you; (the vital breath of the mid-regions); may you enter into the third one (the celestial sun) and be then united with the supreme radiance. At the entrance of the body, there is the sublimest birth place of divine powers, beautiful and loving.[3]
(Cf. Ṛv X.56.1)

66. To him who is reverent and all knowing, we offer our devotional prayers, we thoughtfully construct our hymns as an artisan chisels out his chariot (from wood). In his association, may our intellect become noble. In your friendship, O adorable Lord, let us never suffer injury.[4]
(Cf. S. 1064; Ṛv I.94.1)

67. Divine forces of cosmos manifest the glory of our universal leader, the protective fire-divine who is a messenger of earthly beings and symbol of heavenly luminaries. He, an offspring of eternal order is wise, sovereign, a guest dear to men and eternally existing.[5]
(Cf. S. 1140; Ṛv VI.7.1)

68. As water descends from mountain tops, so spring forth Nature's bounties through your eulogies. In eagerness and vigour they are like warriors mounted on coursers rushing to the battle field, and bringing blessings from you, for you are accessible by praises only.[6]
(Cf. Ṛv VI.24.6)

69. Before the thunder lightning strikes and lays you senseless, O devotees, for your protection, may you kindle fire-divine, who is the presiding Lord of worship, the invoker, the one that afflicts adversaries, the institutor of sacrificial cosmic order between the earth and heaven and the one invested with golden colours.$_{7}$
(Cf. Ṛv IV.3.1)

70. The sovereign fire-divine, supreme of all divine powers, is kindled with tributes, and evoked with the butter of devotional love by his faithful devotees. The men adore him with oblations. The sacred fire-divine is lighted before the advent of dawn.$_{8}$
(Cf. Ṛv VII.8.1)

71. The fire divine traverses heaven and earth with his lofty banner; he, the showerer, roars from heaven to earth. He, the mighty, spreads aloft over the remote and proximate regions of the sky, and enhances his strength in the lap of cosmic waters.$_{9}$
(Cf. Ṛv X.8.1)

72. As fire-technicians with fingers produce fire from two sticks by the motion of their hands, in the same way with the co-ordinated efforts of their deep thinking and noble actions, wise men manifest and extend the glory of effulgent Lord, who is excellent, and to be realized at depth with subtle eyes — ever vigilant and sovereign Lord of creation. $_{10}$
(Cf. S. 1373; Ṛv VII.1.1)

Khaṇḍa VIII

Daśati 8

73. At the approach of dawns, who come like cows, the sacred fire is kindled by fuel offered by man. Its radiant mighty flames rise up like stately trees throwing aloft their branches towards heaven.$_1$
(Cf. S. 1746; Ṛv V.1.1)

74. He pervades all the three regions, and is the sustainer of celestial realms. Surrounded by flames, he shines upon the altar in the place of sacred worship; from there, having accepted the offerings of the people, he goes without a hurdle to Nature's bounties, guided by the eternal laws.$_2$
(Cf. Ṛv X.46.5)

75. O the nourishing sun of the southern solstice, one of your forms is luminous, the other is venerable. And such, the day is of various complexions. Verily, you bestow all forms of intellectual food. May your auspicious liberality be manifested on this occasion.$_3$
(Cf. Ṛv VI.58.1)

76. O fire-divine, may you grant wealth and wisdom to your most devoted worshipper, and may we have sons and grandsons to perpetuate our race. May your gracious favour ever remain with us.[4]
(Cf. Ṛv III.1.23; 5.11; 6.11; 7.11; 15.7; 22.5; 23.5)

77. He (the fire-divine) is the mighty ministrant priest; though abiding with men, yet cognizant of heaven, seated in the lap of cosmic waters, protector of the body of living beings; may he, when established high at the altar, be the giver of food and riches to the worshipper.[5]
(Cf. Ṛv X.46.1)

78. I glorify the achievements of that terrestrial fire, male personified, and salute the most revered among common men, the universal sovereign, the mighty one like a cloud and the demolisher (of all that is inimical). May we proclaim his victories and exploits with reverential regards — the only one next to him is the resplendent sun (for people on this earth).[6]
(Cf. Ṛv VII.6.1)

79. This omnipresent fire lies in the two fire-sticks as an embryo well-cared for in a pregnant woman. This fire-divine must be exalted day by day by men, ever-vigilant, and rich in devotional prayers.[7]
(Cf. Ṛv III.29.2)

80. O fire-divine, from the days of yore, you have been destroying the evil-doers; these wicked ones have never overcome you in fight; please burn the murderous flesh-eating such creatures one by one; let none of them escape alive against your divine weapons.$_8$
(Cf. Ṛv X.87.19)

Khaṇḍa IX

Daśati 9

81. O adorable Lord of irresistible powers, bring to us most powerful and resistless splendour; may you invest us with over-flowing store of wealth, and mark out for us the paths of spiritual enlightenment.$_1$
(Cf. Ṛv V.10.1)

82. In case one has a brave son, full of zeal, may he serve and kindle the spiritual fire within him and serve the society with benevolent deeds. He is blessed with God's protection and favours.$_2$

83. O Lord of divine radiance, your pure bright glory like the bright smoke, lifts itself aloft, and shines far-extended in heaven. You shine with radiance like the sun when propitiated by sacred hymns.$_3$
(Cf. Ṛv VI.2.6)

84. O adorable Lord, your princely glory sustains us like the sun. O Lord of treasures, beholder of all, you cherish us with food and nourishment.[4]
(Cf. Ṛv VI.2.1)

85. At early morns, may the fire-divine of devotional spirituality, endeared by all, the guest of the house be glorified. In him, the everlasting one, all mortals make their offerings blaze.[5]
(Cf. Ṛv V.18.1)

86. The praise, which best conveys our veneration, is directed to the adorable Lord alone. Affluent in splendour, O Lord, may you grant us prosperity since from your grace proceed vast riches and ample spiritual food and strength.[6]
(Cf. Ṛv V.25.7)

87. O adorable Lord, desirous of strength and food, we glorify you with hymns for the attainment of happiness. You are dear and familiar friend and dear like a venerable guest in every house.[7]
(Cf. S. 1564; Ṛv VIII.74.1)

88. Sing abundant devotional praises to the divine and radiant adorable God, whom men, by laudations, assign the foremost place, as given to a dearest friend.[8]
(Cf. Ṛv V.16.1)

89. We have come to that most excellent fire-divine, who is the mightiest destroyer of the wicked. He is the benefactor of men, in whose beams (of radiations), the seer adept in the divine lore always waxes beyond expectation.[9]
(Cf. Ṛv VIII.74.4)

90. O fire divine, born as the loftiest among all, comrade of those who grow with him — the intellectual seers, are his fathers. Truth-based faith is the mother and the inner conscience his adorer.[10]

Khaṇḍa X

Daśati 10

91. We invoke and evoke the blissful bounties and venerable sovereignities, the fire of spirituality, the sun, the infinity, the all-pervading energies, the effulgent bounty, the supreme divinity and universal lordship.[1]
(Cf. Ṛv X.141.3)

92. Hence these Nature's bounties gone up high and mounted to topmost heights of heaven — they become conquerers on the path by which our divine intellectuals, adept in spiritual practices, travel to the lofty sky.[2]

93. O fire-divine, we always kindle you, so that you ever send down to us ample wealth. O showerer of blessings, for your superb favours, we pray, may the bounties of heaven and earth come to us.[3]

94. When devotee firmly establishes the sacred fire and sings the devotional prayers with a definite objective to glorify it, then all the hymns, as if, embrace this fire from all sides as the rim surrounds the spokes of a wheel.4
(Cf. Ṛv II.5.3)

95. Ṣhoot forth, O fire-divine, with your flame, to demolish the impetuous strength of the devil; break the vigour of wicked.5
(Cf. Ṛv X.87.25)

96. O adorable God, with your blessings, may you inspire rich, valorous and learned teachers and other mortal men in the performance of their dedicated noble acts.6
(Cf. Ṛv I.45.1)

Here ends Daśati 10 of Prapāṭhaka I, and also to Ardha II, and also ends Prapāṭhaka I. Also ends Khaṇḍa X of Adhyāya I.